

The Unchanged Christ

by A.W. Tozer

A.W. Tozer's sermon emphasizes the unchanged nature of Christ and its significance for believers today.

Duration: 31:26

Topics: "Christ"

Description

In this sermon, the preacher emphasizes the importance of showing compassion and love towards others. He mentions that God loves and cares for all people, and as followers of Christ, we should also love and have compassion for others. The preacher talks about how Jesus, who came from heaven, showed compassion and prayed for those who had done wrong. He encourages the audience to remember that Jesus has the power to change lives and make a difference. The sermon concludes with a reminder to always show love and compassion, especially towards those in need.

Transcript

Now, for this Sunday and next, I shall suspend my series on Hebrews and talk about our Lord, to go in what he would do like if he were in Toronto, the next Sunday's sermon on the resurrection. Then I shall again resume preaching Hebrews until we've finished. Now, today I want to read that passage in Luke 19, verse 28, the following, about the triumphal entry, but I don't intend to preach a sermon on the triumphal entry particularly.

Everybody's reading this today, but won't hurt to read it one time more. It's a wonderful story, and dramatic, and colorful, and always warms our hearts. Then in verse 28, when he had thus spoken, he went before, ascending up to Jerusalem.

It came to pass, when he came out at Bethphagia, and Bethany, at the mount called the Mount of Olives, he sent forth his disciples, saying, Going on, come out of the village over against you. Then, if it's up your entry, you shall find a coat tied. For he has never been sent.

Lucy, and then he went up. Now, then he went and asked him, Why do you lose it? Thus shall he say, Because the Lord hath made of it. And they that were sent went their way, and found even as he had said unto them.

And as they were loosing the coat, the many as there are, said unto them, Why loose ye the coat? And they said, The Lord hath made of it. And they brought him to Jesus, and they cast their garments upon the

coat, and they said Jesus their name. And as they went, they spread their clothes in the way.

And when he was come to have evening at the descent of the Mount of Olives, a whole multitude of the disciples began to rejoice, and praise God with a loud voice for all the mighty works which they had seen. Saying, Blessed be the King that cometh in the name of the Lord, and peace in heaven, and glory in the earth. Some of the Pharisees from among the multitude said unto them, Master of you, my disciples.

The Lord said unto them, I tell you, that in you shall there be peace. The stones were immediately crowned. Now, this is where they, in the church, where they who live for the historic church calendar year, will be talking about a historic event.

They'll be celebrating that historic event, one that took place nearly two thousand years ago. But I can't believe any of this has passed myself. Soon as the sun goes down on the face of the earth, as far as I'm concerned.

If it isn't today, for me now, then it might be never, for I never have been. I want to think about our Lord, and what it would be like if he were to enter now, and would arrive in the calendar. And what notice would bring around for him to make himself notice? But as far as he would notice, what would be a time for him to be like? I think that's more important than any historic event.

But I ask, what Jesus is like. What kind of person would your family be if he came into the calendar? Now, no one can read the New Testament record of Jesus' life, and might be affected by it, or even love. That gentle, quiet name that is portrayed there by the avengers.

The reverse is true both of those who accept Jesus as their Savior, and those who do not. The restrictions they're trying to require, and I feel that they're trying to require a single word of beauty. Being like the person of Jesus.

Even by the worst possible curse that could befall them in the Middle Ages. The offense, and therefore the opposition to Jesus. For one knows through what he claimed for himself, and in his cross.

By the burning of the lamb, in the name of special iniquity. The most violent and vicious person could not but be affected by the very presence of this name that is portrayed here. For the offense, showing to him the gentle, and compassionate.

Compassion always warms the heart. Khrushchev knows that. Nothing has been particularly obnoxious.

He's obnoxious all the time. But nothing has really done himself anything particularly obnoxious. He had his picture taken hugging a pianist, and patting a little baby on the head.

He knows, we all know generally, that it's a sure pity and compassion, friendliness between men and people. But now Christ knows a different thing for sure. He knew it.

What we love, we love is the sunshine, and the rain, and the iron, and the weed, and whatever it is. And the bird on the mound does what it does, whatever not. Pitying what people might think of him.

But he did it because that's the kind of person he was. He knew his compassion. He never saw anyone suffer.

He knew he didn't suffer with them. And he never saw anyone show that he cared. But he did not blame Christ for anything he did with them.

He was that kind of person. Neither was he selfish. Neither did Christ please with himself.

And we are friends when we do our good, but our Lord never did anything that could have resulted in accusing our Lord of anything. Neither did our Lord of anything. He was good in all ways, and never judgment.

He was good in understanding men. These Pharisees, they were in understanding. They had a little hard mind, but hard as a file.

And when people in the hall of shallow graves ran out of the tomb, and come up in the middle of the Lord's place in heaven, and draw in the hay, they said, Master, look, these disciples have a little hard minds. But Jesus was understanding. The Lord understood everybody.

And he was a charitable soul. Jesus was completely charitable. He was a man of love.

He was sociable. I mean, he wasn't as the monks are. I am more of a monk.

He's shut away in the monastery. I think he's a Christian man. He doesn't seem to be a Christian.

He doesn't have all that cuckolding. But I think he is, because I've seen letters that he's written to a friend of mine, anything to Thomas Merton, the French author, who wrote 7th Story and a lot of other things. And I've seen these letters, and they read like books out of the epistles.

They're really wonderful, gentle letters. But his very nature teaches him that he computes silent. My friend wanted to be able to see the man, the Pharisee pastor.

He wanted to be able to see the man again. And he wrote back apologizing and said, I'm sorry, but I can't see you. Can't have you come.

I can't get permission to see you. He said, well, I have to be silent. I don't have time to see anybody.

We're running out of time. Well, I didn't know how to manage to add a miserable fellow like that into the gospel, because look at our Lord Jesus Christ. He was sociable.

Anybody could recognize him for Jesus. They had anything and anybody they wanted to say. So he was sociable, and sympathetic, and understanding, and completely approachable.

Completely approachable. There was a bit of sharp pressure on us when we had to render him. I tried to get Tinker around to invite him to speak at a certain place, and I called his office.

And he was there. He couldn't talk to me. We had to talk to somebody else.

We allowed the message to move. So important. So important.

And I suppose a man like that could start sitting down. And I heard about a man who was that important. But he couldn't really see you, you know.

He had just somebody else. You had to go to an office bar in a day or two to get food. And now Jesus, the great Lord of glory, could be approached by anybody.

Anybody could get through the crowd and could push their way in and start an encounter. And that's the kind of man he was when he was on the list. Many forget the verse that I have been given while I was in the world.

That kind of legislation that says, I think when I read this, it's all the way when Jesus was living among men. And if it could show me as many men as four, I should like to have been living with him. Now that's that kind of rhythm.

I'm ashamed of it. But I'm a better newsman than that. You can't go back to the time when we were out on the earth before his crucifixion.

But I can tell you that we haven't changed anything. That we are the same now as we were then. And that's still good.

You can't go back when he comes forward. So he is here, and we are exactly the same as we were before. That's the good news.

Officially, we've exalted higher than we were then, for God has made me Lord in Christ. And his body was glorified in communion with God. We are learning it from mortality now, and that has no longer meaning with me.

But his individuality, his personality, his humanity are unchanged by the crucifixion and resurrection of him. He is the very same Jesus now. And I want to prove this by showing you some of the marks that characterize Jesus' person and personality.

The little characteristics and mannerisms of Jesus, that he had when he was among men. And then show you that as far as we have ever looked at it, he has the same things in the same way now. That is, what then? Showing the crucifixion and resurrection.

He has not made another kind of Christ, however. We are never known by the big things of it. We are always known by the little things.

My father had two little habits that would not turn out for any other man that I ever knew. One was, he would kick his children, and his knee would sing to them, a tune that he would make up as he went along. And then he would make it up again as he went along.

And I know that. And I may be up some of those little Bible songs that I will tell you. But they were for me, the same as me, many years ago.

And then he had another habit. He would meditate, and he would do some thought, and he would often rise. He would make a face, and he would have a grin on his face.

I had a grin. And he would sort of ease himself. And my grin just pressured it off, and he did it.

And I never knew him, by the way, so did I. I had no idea that I was in the middle of space and sound things, meditating, and then suddenly looking into a room of someone, and I had no idea who that was, because I never knew anybody else like that. That little man was out of this. Well, you know, what I

generally overlook is that Jesus Christ is a separate form of individual being.

And the movement of action, not the pre-being that we're seeing in the picture. You know what I mean? You know what I mean? And that Jesus and the Lord have this action and this action in his hand. The same very day that he inspired David to write songs, inspired Paul to write theology, inspired Jesus to tell simple stories that embodied theology in the Gentile.

So, you found out about Jesus. However, he, you know, he had all the same characteristics. You know, he was a guy who came from today.

He was a guy who came from the times that had not already been. He had a soul. He was a man who had a mental soul.

He used to tell about it a little bit. He had a phone and a log cabin way up in the woods. He didn't live for a long time, and then he died.

And, uh, he took me out of the house. I rode back in the stand, and he said, uh, you need to get out of the way, and, uh, sit there and talk right on. He said, what's on the other side of the road, and I said, well, uh, we're going to do a prayer for you, David.

And when they went to the White House, it was very funny, very silly, and when they came back, the people there said, well, how did you get free? They said, oh, they can change. They said, you know what, I'd better. They said, oh, oh, oh, but it used to be, they said, oh, oh, oh, we wanted to be young, young, young, young, young.

Now, this is a bad moment for something. They've been elevated to the high position. They didn't change in the slightest.

That's truly what it means is, as a matter of fact, we're in a different room. I have seen your telling stories back in Illinois or Kentucky. That's exactly right.

You can't do this class and you'll say to somebody else, oh, well, it's a different class. You have to remember, it's a new class. It's a different class.

And we all know that. Yes. It's a different cause.

It's a different cause. No, right. Yes.

She just said yes. We're all right. No, we're really well.

So when we were looking, one of a kind, she didn't hear right, and then he read a part of it out of me, and he said, Mary, my bride, she turned and she went by that horse. She turned and she said, what have I done? She went and she went by that horse. She went in, but then that's what he meant when he said, well, she's here, my boss, and they're following me, and I'm not the boss of this stranger.

But the voice of Jesus said, the wonderful voice, the hysteria of that voice, and that's the voice that I'm in, the voice of the Lord. And then Jesus had a handle, and there were fifteen people, and they're speaking to the unknown Christ. And those twenty-two fell in line, and when Peter was a bit alone, a little too low for the name of Jesus Peter, Jesus said to him, silent, silent, certainly not desirable, have you that you may sit with me, but I have company, but I think they are weak.

Silent, silent, why do they not say, silent? He said, silent. And then he turned to the other masses, looked down on them, and they said to him, he said, Jerusalem, Jerusalem, I asked you to hide, but you did not. And in 1841, when Jesus was at the house of Mary Magdalene, Mary opened the window up and he stood on his feet, and Martha rebutted him.

Martha got mad at him, and said, look, my sister's sitting there being method. I'm the Lord. I'm going to kill you.

No, no, no, no, no, I'm the Lord. Why don't you speak to her any more? And he said, Martha, Martha. And they said, Martha, twice, because he was Jesus, not somebody else.

That's right. Well, now that's what he did. And they now come across.

And they lay him on that cross, and then they go back to the meeting. Then comes the resurrection. He comes out of that grave, and he's glorified at the right hand of God before all men.

And there on this throne, he looks down upon the seed of redemption. And then there's a man by the name of Saul. And he's always well-heeled and outstretched and so on.

And as he goes around him, all of a sudden he'll be stricken down by a brain that I can't even overhear the verse. And in the same way that he used to say, son, son, Martha, Martha, now that he invokes her, Saul, Saul, why are you persecuting me? But just another man who was incurred by the devil from Capernaum to the door of Eden, who would have had a good speech to deliver. And well, the man hadn't changed in his service.

So Jesus went into Tel Aviv. He was over at Roscoe. He'd been well convinced by the little folk.

Well, when he would come to the rescue of Peter, I think this was one of the most persuasive things Jesus ever did. He was on his way to work. And the next thing, learning about how Jesus was on his way to Roscoe, this was after the resurrection, he was talking to Peter.

And he said to him that if he was to feed with his sheep, and he said to him, you know, young man, you'd better get out of here. You'd better get away. That isn't a good thing.

So he was reasoning and talking, just like I do when I get away with Peter. And then comes the glorification. The grace of the right hand of God.

He's elevated him out of heaven's higher position. And so much of our life has changed. And we'll never speak again to Isaiah.

We'll never, never, never talk to Peter anymore. But in the fifth chapter of Amos, Peter will pray and the sheep will let down prayer of love. And then in verse 9, the Lord, with Peter in his hand, said, Peter, I'm still in need.

I mean, Peter, I give you this, Lord. And he said, I've not given you anything until you know what I think of you. Even as I lay now in the grave, back at the grave, I didn't have it, to try to straighten Peter out.

And he said it right on. But Peter was fairly straightened out. For you have been raised from the mysteries of God.

So now that you're praying to Jesus over the same Jesus, can I ever have my way of healing these enemies by asking them questions? He knew the answer. But if you ask a man a question that embarrasses you, you'll have it. And remember in John 18 when he prayed, when Peter came back and slapped him, a zombie burned the side of the cheek.

And then he said, I've done nothing wrong having to tell you what it is. But if I haven't done wrong, have you slapped me? And after the question, he asked another question once. One of the disciples had been thinking about which one was the greater than him.

Can you hear me? I see. And I gave him the better answer. And that man decided, I think I'm greater than you.

And now I'm greater than you. And he was crying a cry of a baby. And the little one got upset.

So what the Lord said was this. So you get what you're talking about by your life alone. And so when they took the little one to bed, one of each one looked at the old face.

They didn't want to admit it. They were arguing about which one was the greatest. But it was better than getting anything.

So they collect and save them from themselves. Now that's a little bigger than it really was on the earth. When you read the cross, and you bow down to Him, there's an ascending glory.

And there's an ascending glory. And there's a tremendous risk to capture Christians and put them in jail. And he heard somebody asking a question.

So, so, and he persecuted them. So Jesus asked him, asked him in the same way, to get to the man and make him see what it could go by. Now I think of this rather a little thing here.

In the little green tree. Jesus said to him, He said, Go to the village where there are beasts to you. When you get to a certain place in the village, you'll see a crow crying.

He told him very carefully exactly what to do. Well, he didn't think much of it. Jesus was bowing to him, and he heard him complaining up in the top of his shop.

And he was complaining to him. And he didn't think nothing too much to do with it. If somebody were a sheep, somebody would tell her that he had been galloping sheep, telling somebody, and galloping up inside.

And inside there was a car parked there. And he said, I could see from the car parked there. Tell me what I do when you see.

Now he bowed and rose. And he went to the car which was right behind him. And there was a man there.

And he said to him, And the Lord said to him, Go to the village where there are beasts to you. And he went to a street called Street Street. And there was a street street there.

And he said, Let's go down to the street street. And the Lord said, You go to the street street. You go down a little road.

And you go down the street street. And you go down a little road. And the Lord said to him, Go down a little road.

And you build a house. And the Lord said to him, Go down a little road. And the Lord said to him, Go down a little road.

And he said first, and he said, If any of you shall ask if you can cast the first stone at us, you go back into the room before they come out of it. And she was there, girl, what a happy heart she had been for you. She was the Savior of Jesus Christ.

He said, Thou seest me, the living, through the dark and the heavy. And he said, Thou seest me, the Holy Ghost. And he said, Thou seest me, the living, through the dark and the heavy.

And I find it exactly the same. If you're a Roman legitimate, instead of him, you claim him as a Roman legitimate, and instead of him a Jewish, you claim the same Lord Jesus as he was then. But a Roman will verify he never pursued a person other than a Jewish.

He was God, and that's through God the Creator. But he was also a man, the man Christ Jesus. That's what sets John and Rob as different from the rest of all that world.

It presents to us one of our own kind. Acceptable to God, inaccessible. And that's what the Scripture to him says we're acceptable never.

So don't let a falsehood lead you down. Don't be blind on this. Don't be a fanaticist of your rights before the truth.

You have every right to live your whole world because your brother sits on you. Jesus is the Lord. And the same Jesus who lived in Galilee now lives in Israel.

And Israel and all his people are quick to come to further rescue, a grant that we may not agree with, but further take advantage of our privilege in Christ. Amen.

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